Registered No. 108 of 1877.

The Bombay Guardian

VOL. XXIII.—New Series.—No. 32. SATURDAY, OCTOBER 6, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—At the Famine Relief Meeting the Hon. Mr. Ravenscroft stated that the Religious and Charitable endowments of Orissa amount to Rs. 390,000, and that of this sum Rs. 375,000 is misappropriated, i. e. about nineteen twentieths of the whole amount are misappropriated. These endowments were originally made by Native princes, for the support of idolatry and of Mahomedism, the former chiefly, we suppose, in Orissa. The English Government continued to apply them to the same purposes; that is, they continued to give the yield of certain lands, or a certain portion of the revenue to the purposes indicated in the original grants. We are not to conceive of a sum of money made over to the State, the interest of which Government agreed to pay annually to the endowed temple; rather, a certain portion of the land was alienated, or a certain portion of the allowances for village expenses was to be thus appropriated. The English Government continued these allowances to the idols, priests, poojaris, festival expenses etc. etc. But the British conscience at length revolted against the opprobrium of paying out of their own revenues into the hands of the priests of Juggernaut and other idols, these annual allowances, and asked that Native Committees should be appointed to receive the allowances, or take charge of the land, and administer the sums thus accruing, without any real responsibility to Government. These Native Committees were appointed and received the trusts, but almost from the very beginning there was distrust in the Native community, and complaints about the way in which the moneys were disbursed, or rather withheld. In fact, there has all along been too much reason to believe that these Committees have been more or less unfaithful to their trust, and have not been able to resist the temptation to enrich themselves. Mr. Ravenscroft tells us how great the scale is on which these misappropriations have been accomplished in Orissa. One cannot be very unhappy that the idol and its votaries should receive little attention. The money would be misappropriated any way. There could be no greater prostitution of the resources of the state, than the application of them to the support of idolatry. We have never been able to see that the State was bound to continue these allowances and we should have been glad if the money had been applied to irrigational or educational purposes, the building of hospitals, the establishment of dispensaries, etc. But they who believe that Government is bound to continue these payments, must also believe it obligatory on Government to see that the sums are employed in accordance with the original purport of the grants. At the present day, this, we suppose, would be impossible, and perhaps there could be no more satisfactory disposition of the money, than to apply it in relief of the famine-stricken.

—A person was lately sentenced to three years' imprisonment, for misappropriation. He occupied a responsible position in a gaol. Some are endeavouring to awaken public sympathy in his behalf, on the ground that the amount which he misappropriated was small, about Rs. 12. We do not think that the common law of England makes a distinction of this kind. When a man cheats, the presumption is that the sum sought to be obtained is determined by the opportunity. If a man has the opportunity of obtaining a large sum, and the danger of detection is no greater, and he yet takes only a small sum, we may conclude that under the stress of some peculiar need, he was tempted to do what otherwise he would have shrunk from, and possibly in such a case a judge would make some allowance. But fraud is fraud whatever the amount. He that is unfaithful in that which is least will be unfaithful in great things. The greater frauds spring out of the smaller ones.

—A letter from Cairo says that the Consul-General in Egypt, on behalf of the British Government has entered into a new treaty with the Khedive, which will effectually stop the traffic in human flesh. The chief point in this convention is the right accorded to British cruisers, to search Egyptian vessels suspected of carrying slaves. We have our misgiving as to the complete efficacy of this arrangement. Unless a very large force of British war-steamers is kept in the Red Sea all the year round (a delectable prospect to our navy officers) the greater number of slave dhows will make their trips successfully. Besides, a great many slaves are brought into Egypt through Nubia. It is only the Khedive himself that can put down the slave trade in Egypt and we fear that he does not yet see the thing with English eyes. After all, are not his subjects the fellahs virtually slaves? The British Government consents that Egyptian war-vessels shall have the right to search English vessels reasonably suspected of being employed in the same traffic. One remarkable feature of the Treaty is that the liberated slaves are to be at the service of the Khedive for his army, or for manual labour on his estates. Whoever loses, the Khedive gains,—no new thing in Egypt.

—We hear with much regret of the death of the Rev. T. L. Wells of the Irish Presb. Mission, Guzerat. He died on Sunday last at Surat, after a very brief illness. Mr. Wells came to India in 1864. He returned from a visit to Europe, early in this year. We deeply sympathize with his bereaved family, with the Mission to which he belonged, and with the Native Church in Guzerat. The Guzerat Mission has lost four very valuable men within a comparatively short period; Messrs Wallace, Dixon, Hewitt and Wells.

—The Porte has already got tired of the Commander-in-Chief appointed by him two months ago, Mehemet Ali Pasha, and has recalled him. This fact tells a different tale from that which the Turkish telegrams wish us to believe, about the war. Mehemet Ali is by birth a Prussian. His father was named Detroy and was trumpeter in the Brandenburg cuirassiers. Young Detroy went to sea, and getting tired of it stopped in the Levant, turned Mussulman, and entered the army in 1853. Raouf Pasha is now to try his hand at the chief command. The position of the Turks has not improved in the last fortnight.

—There have been sixteen famines in India in the last hundred years, an average of one to six years and a quarter. But in the last twenty years there have been five, an average of one to every four years. What is particularly noticeable in the last five famines is that the area and population affected have been greater in each successive famine.

THE LATE MR. HOWARD AND HIS SCHOOL-BOOKS.

In the month of April 1864, a memorial on the subject of Grants-in-aid, was presented to Sir Bartle Frere by a Deputation representing the different missionary bodies of Bombay. The special reason for presenting this Memorial was the fact that Mr. Howard, Director of Public Instruction had shown himself very ill-disposed to extend to missionary institutions the benefit of the Grant-in-aid system, and a memorandum was read by the Rev. Dr. Wilson, embodying a number of extracts from Mr. Howard's Reports. Mr. Howard, we remember, was present at that interview. The Memorial, on the occasion above referred to, was read by the writer of this notice. After quoting the Report for 1858-9 (the passage in which occur the words 'effectually weeded') the Memorandum proceeds:

"Mr. Howard seems, after all, to have gone to work himself, for several school books have been published by the Department. The principle on which they have been drawn up is thus stated on the wrapper:

"'No sectarian allusions have been admitted into the series; but European morality is inculcated, and the truths of Natural Theology are assumed.'

"The terms employed are worthy of notice. Christian allusions are to be extirpated as weeds. References to the great doctrines of the Gospel are styled sectarian allusions.

"Mr. Howard may be taken as an unexceptionable witness, so far as the schools under himself are concerned. He thus rates their power in a moral point of view:

"'Moral instruction must be mainly given in a child's home, and if any state schoolmaster pretend to perform the part of a parent, he goes beyond his province and is, in fact, an impostor. However, punctuality, obedience, cleanliness, good manners and to some extent truthfulness can be, and I believe are, practically taught in our schools. There is also without doubt a certain good moral influence in the poetry and other literature read in school by the children. I do not think that lectures on systematic morality could with advantage be added, and, as for religious teaching, it is enough for one to say, that it is forbidden by the fundamental law of Public Instruction in India."

In two leading articles, the *Times of India* has sought to make it appear that we have misrepresented the late Mr. Howard by imputing to him the expression 'effectually weeded' applied to Christian allusions in Government school-books. It quotes at length the passage in which these words occur, and by the aid of italics peculiarly distributed seeks to make it appear that the words and the sentiment are not his. This is the passage:

"It has been suggested, and some native gentlemen would no doubt be pleased, that a complete series of English school-books should be produced expressly for the use of Indian boys, from which every Christian allusion might be effectually weeded. This department has not the time to prepare such a series in the intervals of work; and as the Supreme Government have refused a grant for the publication of a school Marathee dictionary (a work urgently wanted), it is not likely that the funds would be forthcoming for the less necessary and more expensive purpose of engaging a staff of competent English writers. Whenever such an important work may be undertaken, it should certainly be done for all India, not for one Presidency only, and by men of genuine power. We are apt to underrate the knowledge, skill, and scholarship requisite for the composition of really good school-books. I should have no objection to consider and to introduce, if satisfactory, a set of books of the kind, should the native gentlemen, who feel strongly on the subject, undertake to get it prepared; but I do not think that educationally it would be altogether an improvement. It must be remembered that the object of English school-books is, besides imparting general information, to teach the English language and pave the way for the study of English literature. How this can be done without the use of allusions to at least some

Christian conceptions, it is difficult to imagine. Mediæval ecclesiastics attempted such a plan with Latin, which they proposed to teach without allowing the pupil to hear anything of pagan idolatry; but the scheme, as we know, failed ridiculously. We should also fail, in like manner, if we did not enable an advanced English pupil to read, I will not say the great English divines, or current theological literature, but Shakespear, Bacon, Milton, Burke,—our poets, essayists, historians, and philosophers, our modern reviews and newspapers, without constantly feeling the want of an interpreter at his elbow. After the first rudiments of English have been imparted, this should be our aim, and not less than this. An emasculated half Asiatic version of English thought would evidently be unsuited to the end proposed."

There is no reason to doubt that the words 'effectually weeded' are Mr. Howard's own. It was his own way of putting the thing. And can any one fail to see in the above extract that Mr. H. sympathized to a great extent with the suggestion. He calls the preparation of such a series of books "an important work," and says he would have "no objection to introduce" such if satisfactorily prepared. No objection to introduce what? Why, "a complete series of books produced expressly for the use of Indian boys, from which every Christian allusion has been weeded." Mr. Howard, however, knew enough of English literature to be aware that an absolute extirpation of all Christian allusions, would be to travesty it. But the notable thing is that Mr. Howard undertook 'the important work' himself, and prepared a de-Christianized series of school-books, which were printed in immense editions, introduced in the Government Schools, and utilized for purposes of private income, until Government reminded him that his services as a Director of Public Instruction were on their behalf, and compelled him to give up his asserted property right.

The *Times of India* endeavours to find in the fact that absolutely all references to Christianity are not excluded, a refutation of our statements regarding Mr. Howard's books. If our statements conveyed the idea that in speaking of European nations, Mr. Howard gave his reader no intimation that the Bible was received among them, or that Christ was honored, then our statements are misleading. We certainly did not mean that when the Reformation, or the Edict of Nantes had to be mentioned, Mr. Howard would leave the reader absolutely ignorant of the questions at issue. We venture to say this, regarding that series of School-books, that if they had been prepared by an Educated Native, they would probably have spoken much more freely and more favorably of the Christian faith than Mr. Howard has done.

Our readers will understand what Mr. Howard means in one of the extracts we have given, in which he speaks of "no sectarian allusions being admitted in his books." He does not use the word sectarian as between Christian and Christian, but as between Hindoo, Christian, etc.

Mr. Howard refers to the impossibility of eliminating the ancient mythology from the ancient classics, as an illustration of the difficulty of presenting the English classics free from Christian allusions. We, on the other hand, said recently that Mr. Howard had attempted in his School-books that which would appear to every one very absurd if attempted with regard to Greek literature. Well, we believe that this remark of ours is substantially correct, and there is no kind of comparison between the knowledge of Greek mythology which an English student would obtain, and the knowledge of Christianity obtained by a Government graduate in this country.

It would need a casuistry that we possess not fully to reconcile some of the quotations from Mr. Howard given above. He tells us in one that the school-teacher who teaches morality usurps the place of parent and is an impostor. On the covers of his School-books, he says that "European morality" is taught in those books. Truthfulness *to a certain extent* may be taught he says in the former extract. This may help us to reconcile the apparent inconsistency. Dividing truthfulness into ten parts, the teacher may teach five, and not teach the remainder; he may be *half* an impostor. Thus morality may be both excluded and included. The pupil will come forth half moral and half immoral. It happens that there is a good deal of this partial morality in the world already. Meanwhile, what becomes of Professor Duncan's assertion that the Government teaching aims at the highest spiritual results?

THE BEST COMMENTARY.

"*Thy word have I hid in my heart.*"

How can I get a deeper knowledge of the Word of God? How gain a more lively interest in it? Why am I satisfied with a chapter of the Bible, while other books, newspapers and conversation occupy hours? How may I secure an experience more like the 119th Psalm?

But do you really desire to know and love the word? Here is a plan which is simple and effectual. Commit to memory one or two verses each day, so as to learn a chapter in two or three weeks. Repeat it daily asking for the light of the Spirit upon it,—and using any other helps available. Several have so joined to study the Bible, and are this month, October, memorizing the 13th of I. Corinthians. One verse per day gives us the chapter in 13 days, and it is to be repeated daily during the rest of the month. What a strong Sermon each verse preaches to the heart. What new and deeper meanings are revealed as the verses are daily repeated. Other Scriptures are called to mind, and new illustrations and applications crystallize around the Word of Truth.

Who will try it? Do not think it will overtax the mind. Can you not commit one verse per day? You will find it a pleasant task to repeat a chapter, "when thou walkest by the way, when thou liest down and when thou risest up." Besides you will find it an excellent antidote to wandering thoughts. "I hate vain thoughts, but thy law do I love." Join us in this "feast of charity," the 13th of First Corinthians.

BEREAN.

The Bombay Guardian.

SATURDAY, OCTOBER 6, 1877.

SAVED FROM PRIESTISM.

MANY of our readers have doubtless heard of the Rev. W. Haslam, Rector of Buckenham, Norwich, formerly a high-church clregyman and zealous Sacramentarian, but afterwards very remarkably brought to see that he was an unconverted sinner and to seek the Saviour in simple and successful faith, and since then much used of the Lord. Three distinct agencies appear to have been employed in his conversion.

"In the heyday of my prosperity, and in the success of my sacramental ministrations,—while I thought the Church was the ark, and no salvation could be had out of the Church except by some uncovenanted mercy—that no one could have God for his Father who had not the Church for his mother! one of my most promising disciples, a regular communicant and a zealous Churchman, was taken seriously ill, and was pronounced to be in a hopeless "galloping consumption." The man was my servant, a gardener, and one to whom I was much attached; not exactly my spiritual child in the gospel, but my ecclesiastical child in Churchmanship, and a strong adherent who, with others, upheld and encouraged and prejudiced me against converted men in general. This man's heart failed him in the prospect of death; his views and religious practices did not comfort him in the hour of need, or give him assurance. He heard of others who could say their sins were pardoned, and they could read their title clear to mansions in the skies; whereas with his, as he thought, superior teaching, he was yet afraid to die. He ventured to send for a man, though he had regarded him as "a schismatic," to talk to him and pray with him! The man gladly came to him, and went to work in a way just the reverse of the priest; for instead of building up and comforting the sick man, he plainly showed him that he was a lost sinner, and needed to come to Jesus, just as he was, for salvation and pardon. The man was confident; "Pray for yourself," said he;—and he set before him Christ as the sinner's substitute, and His finished work. The gardener was brought under deep conviction, and eventually found pardon and peace through the blood of Jesus. This was a great trouble to me, and a great disappointment. Instead of rejoicing with Christ over a lost sheep which He had found, I was angry with the sheep for being found! and deeply mourned over what I considered a fall into schism! Grieved as I was, however, I loved my disciple, and went to see him, though not till after several urgent invitations to come, and endeavoured to reclaim him, but he was too firmly persuaded to be shaken from "the truth as it is in Jesus." Instead of lying on a bed of suffering, he was walking about the room, praising God in a most joyful state. "Ah, John, you are excited, you have been taking wine." "No, dear master," said the man, "I have not touched a drop of it—no, no, that is not it, dear master; I know you love me and I love you: you don't know this joy and peace, I am sure you don't, or you would have told me of it. Oh, master, pray the Lord to give it to you—I will never rest praying for you—don't be angy with me—the Lord bless you and convert your soul! You have been a kind good friend to me, I cannot forget or leave you. I will pray for you while I live (and after that, if I can!) for the Lord to save your soul."

I could not stand such pleading as this, and fled from the house in a tumult of disappointment and confusion; and having recently received a letter from a brother clergyman, who said he had a work going on in his parish, I determined to set off immediately on this visit, to see for myself what kind of work it was.

The conversation of this brother-clergyman, so far from extracting the barbed arrow only plunged it deeper.

"My dear brother," said he, "though I much respect and honour your zeal, I must say, I would not have sent for you if I had been in your servant's place, because, however sincere and earnest you are, you are not a converted man, or *you would have rejoiced in that man's salvation, and praised God with him.* You may be sure you will never do any soul good in your parish till you are converted yourself. How can you expect to preach salvation if you are not saved, and do not know what it is? or how can you be a minister of reconciliation if you are a stranger to it yourself?" This plain speaking somewhat roused my indignation, and I was disposed to give battle, and contended that I had been justified in baptism, and united to the incarnate One, and had life in Him; but all this only proved to him that I was not justified at all yet before God, and brought out another truth,—namely, the difference between outward corporate relationship by a sacramental ordinance and our inward personal relationship to Jesus by faith only, through the work of the Holy Spirit in our souls. Many Israelites were circumcised who were not circumcised in *heart*—many were called Israel who were not *of Israel*: so there are many who are baptized into Christian privileges who, not having fulfilled the promised conditions of repentance and faith, have not yet individually entered upon the conscious joy and peace of spiritual vitality. I did not know the difference between the natural conscience, even though it was under the influence of sacramental teaching, and the work of the Holy Spirit, and therefore went on contending that I had peace very often in the means of grace, and especially in the holy communion,—that often I had "gone to the altar" burdened and wretched, and come away rejoicing. I had, it is true, again and again repeated "the act of faith," and needed often to offer the same sacrifices, which did not take away sins. But my experienced brother knew all this, and quietly turned to the fourth chapter of St. John's Gospel, and showed me, "If you drink of this water which *you draw* for yourself, you will thirst again;—not that you do not quench your thirst at the time, but you *will thirst again.* But if you knew the gift of God, and who it is that is speaking to you, you would ask Him, and He would *give you* living water, which would be *in you a well of water* springing up into everlasting life."

Mr. Haslam was now brought under deep conviction, and eventually obtained peace and joy in believing. All honour to the worthy clergyman who spoke to him the truth in love, fearing rather to offend Christ than to wound the feelings of his guest. Oh for more of this love without dissimulation! God honours it and blesses it. Let those good men who are acquainted with clergymen in the position in which Mr. Haslam was, instead of speaking against them, show them the same fidelity. It should not be taken for granted that their case is too hard for the Lord. Chalmers had been for years a minister, yea, an earnest minister, before

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

be was brought to know his own spiritual bankruptcy.

But there was a third agency, and this had taken the lead of the others. There was a Christian man belonging to a dessenting body in the neighbourhood of the parish where Mr. Haslam was then living, who had had some conversations with 'the parson,' had tried to show him that he did not know the Lord, and for three years had continued in prayer in his behalf. And God had doubtless heard these prayers:

"One night he awoke at midnight with an impression that he must pray for his minister. He immediately arose and pleaded in prayer, but to use his own phrase, which is intelligible enough to those who know the thing signified, "he could not *get hold;*" he wrestled for several hours and yet could not get hold, till it was suggested to his mind, "God has given him up, and will strive with him no more." But this made him begin again, and all the more earnestly, that the Lord would have mercy and save him; and yet there was no relief. At last it came to his mind that the Lord had saved him, and with this thought came such joy into his heart, that he praised God and shouted till he woke up the inmates of his house, and some of his neighbours too. When they asked what was the matter, he said, "I think the parson is converted!" He could sleep no more, but soon arose and determined to walk up to the parsonage to see. Who should he meet on the way but the very parson himself, coming down to see him at that early hour, to tell him what the Lord had done for his soul the day before! These two, who used to contend, were now one in Christ, and one in heart and mind, and understood one another. This is the wonderful work of God. Only God can work this change, and till this is done the most earnest religionist, whatever be his favourite theme, and the most depraved sinner, know not what they do."

Those who have read the memoir of Billy Bray, will remember the quaint account given by him of an interview with Mr. Haslam three months after the conversion of the latter. The man mentioned in the above extract, seems to have been of a kindred type to Billy Bray.

At the risk of telling our readers what they knew before, we have extracted these notices, from a little book entitled "Are You Satisfied?" specially for the purpose of introducing some remarks on the Sacramentarian system, by Mr. Haslam, which might be useful to some among us, if they would receive this testimony:

"One great mistake which was at the root of a great deal of my work for myself and others was that I really believed, and I was not ashamed to acknowledge it, that I was a priest of the Church, and as such I thought I had been taken from among men, and ordained for men in things pertaining to God, to offer gifts and sacrifices for sins! I therefore considered myself the representative of the people before God, to make daily prayer for them, and the representative of God to the people, to dispense God's absolutions and blessings to them, as the regular if not the sole channel of communication. I had of course my altar and my sacrifice of the body and blood, which I offered to God, considering that this was an extension or continuation of the sacrifice of Christ on the cross, and that as a priest on earth I was doing what Christ is supposed to be doing in heaven, offering sacrifice! This was the central doctrine or point of my system,—"only allow this, and you must grant all the rest."

It is a great mistake to suppose that our Great High Priest is now offering the atoning sacrifice for sin in heaven. The Jewish High Priest, who was a prophetic type of Christ, entered within the veil, with blood which had been shed for atonement at the door of the tabernacle and at the brazen altar. He sprinkled the mercy-seat not to atone for sin, but as intercession for those who had been atoned for with that blood. So Christ now sitteth at the right hand of God, making intercession for His believing and pardoned people. If this is true, the idea of "continuing the sacrifice" is a mistake; and even more, it practically it denies the words of Jesus on the cross, where He made a full, perfect atonement, oblation, and satisfaction for *sins for ever*, and cried, "IT IS FINISHED!" What was finished, if every possible thing pertaining to the propitiation of a Holy God and the atonement of most guilty man, was not then and there thoroughly completed once for all? God, in raising Jesus from the dead, has given us assurance that He is perfectly satisfied with that Sacrifice. Surely it is a mistake or worse to offer, or continue to offer, a sacrifice which is already completed; and though it is done in ignorance and unbelief how awfully presumptuous is the sin often so reverently and so devoutly committed "in the holiest spot on earth!"

Again, I used to think every unordained man who ministered to God or preached to men was committing the sin of Korah; but how amazed I was to see, when I had eyes to see the passage (Numb. xvi. 10), that these were Levites who were assuming *priesthood*—very different to the prophesying of Eldad and Medad—which did not anger God or Moses, (Numb. xi. 26—29). Korah and his company took upon themselves to be equal to Moses and Aaron—who were respectively the Apostle and High Priest of the Jewish profession, as Christ is the one sole Apostle and High Priest of ours! (Heb. iii.). There is but one Mediator between God and man, the Lord Jesus Christ. How awful, then, the sin of intercepting the sinner's access to Christ himself! The priest who says, "Come unto me; you cannot come to Christ but by me," so manifestly is guilty of the gainsaying of Korah, and of so great a wickedness, that one wonders how earnest-minded praying men can ever be permitted to fall into it or remain in it.

A DEIFIED IDEAL.

THE *Indian Mirror* has an article on "God the Idol of the Heart," from which we make the following extract:

"How very handsome and gay did God appear at one time, but His beauty and delightfulness are now hidden from our sight. Man threw dust in the air, or injured his sight with it, so that he cannot behold his God as brightly as he did before. A certain form appears before him, but it is not so cheering as before. The doll of the heart grows old and therefore needs repair. If I find that I cannot discern the full measure of the beauty and splendour that I was wont to behold in days gone by, the thought ought immediately to stir in me of—'why this diminution of beauty,' 'what is it that has covered it?' It is sin that has obstructed the sight. Now the eye requires a clearing, and the mind needs purification. Clear the dust by means of truth, and paint His countenance with fresh colors of love. God is as beautiful as ever, but you must behold with the eye of love what you see of Him, and you will find beauty and splendour in it. Devote yourself more earnestly to prayer and communion, and you will perceive a marked change. If a sixteenth part of that beauty is hidden from sight, His whole countenance will seem gloomy. When it is found that at one time the heart is enraptured at the perception of His beautiful face, and at another that, that face is kept out of sight, we ought to exercise our souls the harder, and to acquiesce in the necessity of having recourse to repeated repairs. Whoever thinks of Him as an old Deity blasphemes Him and corrupts his own heart with falsehood and sin. This sin serves to hide His beauty and detract from the sweetness of His name. The sinner asks 'what makes Him appear not very pleasing to me?' The answer is that his God has departed, and he is merely worshipping a creature of his own imagination."

It seems to us that whether the conception be of beauty or of plainness, it is an idol, a creature of the worshiper's imagination. The artist has a conception in his own mind of Jupiter or Apollo i. e., a conception of a visible form with lineaments; he reproduces this conception in marble and on canvas: but the conception in his own mind, equally with the statue and picture, is a creation of his mind, and may properly be called an idol, and its worship the worship of idolatry. The Brahmo-Somajists are thrown back upon their own minds for a vision of deity, and are enraptured when they can summon to their thoughts of lovely form that stands to them for God. This is really anthropomorphism in its worst sense. One of the remarkable and studied silences of Scripture, is regarding the appearance of Christ. All we know is that he had no beauty that men should desire him, and that his visage was marred in a way that distinguished it from that of other men. The account of his appearance imputed to one Publius Lentulus, is a mere fiction, without any authority. And in the Old Testament, there is no description of any of the manifestations of God, but only such statements as inform us of his perfections. Of him whom Esaiah saw, high-enthroned, encompassed by seraphim, we have no description, though the whole vision is admirably fitted to make us acquainted with the character of the Being thus revealed. Moses prayed once that he might behold God in his glory. He saw as it were from behind, a Form, probably human in appearance. The glory of God was to be revealed in Christ, in an age to come, and the people of the Mosaic dispensation were, so to speak, behind, and could not behold the Christ, face to face. Show me thy glory, is the prayer of Moses. The answer is, I will make all my goodness pass before thee. And this was the proclamation: "The Lord, the Lord God, merciful and gracious and long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, unto the 3rd and 4th generations." The Spirit of God given to believers, is the Spirit of truth; He, by means of the inspired word gives them a true knowledge of the true God. Hence, the word of God is every thing to them. See John xiv. and 1 Cor. ii. It is truly saddening to think of the vain endeavour to find God in some lovely form conjured up by the imagination. "The Word" was made flesh and dwelt among us. "The word is nigh thee." "The word of God endureth forever." To Christian minds there is something painful and repulsive in the epithets applied to God in the above extract, though the writer seems to regard them as signs of unusual spirituality. The object of the rapturous address is very properly styled "the idol of the heart" and "the doll of the heart." This may be a more refined idolatry than that from which our Brahmo friends have turned away; indeed, it is; but it is still idolatry.

THOUGHTS ON THE GOSPEL OF JOHN.

"THE water that I shall give him shall be in him a well of water springing up into everlasting life." iv. 14.

Water which when poured out, instead of being swallowed up by the sand, becomes a fountain irrigating and gladdening all around, causing the desert to blossom as the rose, and as it glistens in the sun, invites the thirsty caravans to draw nigh confidingly and live; this wondrous water is come down from God out of heaven. But men recognize it not, believe not in it; led away by the mirage of life, they turn their backs on him who came from heaven freighted with this water of life. But some poor perishing one, left to die by the caravan of society, hears the bubbling of this celestial stream, and despairing of all beside, turns to the ill-reputed waters, gathers a little in his parched palm and lifts it to his lips; straightway, wonder and joy light up his eyes, his fever is extinguished, he rises up in a strength never known, and filling his vessel with the life-giving water goes forth into the desert; the drops that are shaken from his vessel become fountains and create oases around them, and the wounded and weary receive the precious water ministered by him, and themselves become life-purveying pilgrims. Is this but a beautiful myth, like that dream of a fountain of immortality which the Spanish youths sought in the wilds of America, and died in seeking? So far from being a myth, this word has swallowed up the mythologies of Greece, Rome, Assyria, Egypt, Scandenavia, and many other lands, and after 18 centuries, is found, living and life-giving, in all nations, tribes and tongues, while, before the throne of God and of the Lamb, a host that no man can number, with palms of victory in their hands, testify to its truth.

Jesus repeated in Jerusalem the promise uttered by the well of Samaria, saying, If any man thirst let him come unto me and drink, and rivers of living water shall take their rise in him, or in the Spirit given him of God. The word, the Spirit, faith, these three agree in one. The word of God embraced in faith, the word of God carried home by the Spirit, this is the well of water, the fountain springing up in the heart and sending its healing streams abroad. A South Sea Islander was on board a ship, sailing by an island inhabited by cannibals; he binds his Bible on his head,

leaps into the water and swims ashore, constrained by the love of Christ. God is with him; he is not slain by the savages; he speaks to them, tarries among them, takes up his abode, makes known the word of God to them and at length has the happiness of seeing them submit to Christ. And he himself had been a cannibal. Thus, in ten thousand different ways, the word of Christ has lived on, imparting life, during all these centuries, notwithstanding all that men have done, with fanatical malevolence, to annihilate it.

Dear Christian brother, what is it the nature of your peace? Is it one that falls to pieces daily, and needs daily to be laboriously put together again? Or to come back to our Lord's figure, is it at the bottom of a well, which you need daily painfully to draw up, and which, when you get it, you expect soon to *use up?* Or is it like the peace unspeakable of the bride, the heart-penetrating conviction of the all-suffering love of the bridegroom? There is but one Bridegroom whose love is all-suffering, not conquerable by death or life or angels or principalities, things present or to come, height or depth or any other creature. His love in the heart, is the perennial fount of peace, springing up, not laboriously sought, and gladdening the heart for all labour and all privation.

"He—is not thy husband." 18.

Instead of requiring the woman to confess to him, Jesus declares her sins to her. There is not here a word of confession; but after having been convinced of sin by the all-penetrating word of Christ, she hastens to her towns-people, and confesses to them her sinfulness in the words, Come, see a man who told me all things that ever I did. In order to receive the water of life, we must know that we are without life, are dead, separated from God by sin.

"Neither in this mountain, nor in Jerusalem." 21.

No more exclusivism. The awakened sinner is not to waste his time in considering the claims of rival systems. Christ will give him the water of life, and when he knows Christ he will have little difficulty in recognizing the people of Christ, those that worship the Father in spirit and in truth.

"He will tell us all things." 25.

Yes, Christ does not come to add on something to the communications of foregoing prophets, but to give us an unction from the Holy One that we may know all things. He will tell us all things that it will be profitable for us to know, concerning Himself, the Father in him, the way of life, the means of fruitfulness.

WHOSOEVER. XII.

"Whosoever shall not receive you or hear your words, when ye depart out of that house or city, shake off the dust of your feet." Matt. x. 14.

Do that and no more. Commit the matter to the Lord, and let your mind be disencumbered of resentment. For if you have gone to the house or the city in the name of the Lord, commissioned by him, then the message conveyed was his not yours, and their rejection is of Christ rather than of you, and it is for him to call them to account for it. The same faith that enables you to deliver his message, conformably to his instructions, will enable you to leave to the Lord the vindication of his name. If you had gone in your own name, you would not have preached to them an unpalatable Gospel, you would have taken good care not to bring upon yourself reproach, you would have accommodated yourself to their ideas, and in all probability they would have given you hearty reception. But you came to them in the name of Christ, declaring his requirements, and setting forth the narrow way as the only way of life, and consequently, in rejecting your words, they have pronounced condemnation upon themselves. The offence is therefore against him, not you, and there is no occasion that you should come away smarting, with resentment and thirsting for their humiliation; the matter is the Lord's; by shaking the dust from your feet, you declare that the matter is now between them and Christ, not between them and you. Having thus committed it, it does not become you to brood over the treatment received, or to talk about it in such a way as to excite the feelings of others against the offenders.

"When ye depart out of that house or city." This is encouraging for those who engage in house to house visitation, in the service of the Gospel. It shows that our Lord expected his servants to go not merely from city to city, but from house to house. Paul tells us that in Ephesus he went thus from house to house. We are not to restrict our visits to those who, we have reason to believe, will receive us well, but are to go to all.

Our Lord says that the dust of the feet so shaken off will be a witness against those who reject us. This witness will tell more severely against them, than all their other recorded sins, because it will establish the fact that when the opportunity of obtaining deliverance from sin was offered them, they would none of it. They loved darkness rather than light; sin rather than deliverance; the world rather than Christ.

But the question arises, Is this declaration of our Lord applicable to all who declare the Gospel? It is applicable to all who declare it in the way that Christ has appointed. The preceding verses show that our Lord would have his servants give evidence of their disinterestedness and unworldiness; he would have the principle of faith embodied in their lives. His words will have no authority from our lips unless they have authority over our lives. If we are not living the Gospel that we profess, the sin of rejecting our words is immeasurably less than when such testimony of the life is present. If we are led by the Spirit of Christ, we shall be distressed by the impenitence of men, for their sakes and not for our own. The thought that they are exposed to a doom more terrible than that which comes upon Sodom and Gomorrah, will affect us deeply. The sins of these cities of the plain were abominable, execrable; yet the sin of rejecting Christ is greater. And the Spirit of Christ, which is the spirit of love, will lead us to pray earnestly that they may have other opportunities of hearing the Gospel. Thus we find Paul revisiting a city where he had been stoned and cast out as dead.

NOTICES.

Received for the Famine Fund Rs. 12 collected at the Byculla Girl's school.

Epitome of News.

Saturday, September 29.

—*Bombay Gazette*; Constantinople: It is impossible to conceal the useless sacrifice of life to which Suleiman Pasha's dogged resolution to force the Shipka Pass at any cost has exposed his army. Convoys of wounded men arrive by thousands at Philippopolis and Adrianople, and the light cases are from thence transferred to Constantinople, where from 300 to 500 have been arriving every day. For the last fortnight Suleiman has been battering at the almost impregnable positions of the Russians, and as often as ten times in succession his devoted soldiers have been hurled on to what was certain death, calling to mind the remark of the Frenchman, when he beheld the Balaklava charge, "c'ést beau, mais ce n'ést pas la guerre." The heroism displayed by the Turkish troops during the Shipka combats is said to have been marvellous, and will be placed to the credit of these brave defenders of their country; but the impression prevails here, as elsewhere, that their General has given greater proof of stubbornness than of military skill, in thus attempting the impossible. The men sacrificed in the course of the six days' continuous fighting might, if still available, have formed a small army strong enough to mask the southern entrance of the Shipka.

—In an article on "Malaria," the *Deccan Herald* says: "Many people are afraid of trees; but we have always found the neighbourhood of trees healthy, if all undergrowth is removed from underneath them. Fanned by the winds, they send cool air down on any dwelling which they encircle, besides shading it from the heat and rays of the sun. Dr. Kinloch Forbes has contended for the theory that trees live on miasm; and that if a belt of trees shelters a house from even a malarious swamp, it will serve to preserve it from the malaria by consuming it. "But even if they simply decompose malaria and absorb the carbon, which appears to be one of its constituents, in the same manner as they decompose and absorb carbonic acid, the beneficial effect—the destruction of malaria—is realised. It has also been supposed that trees prove antagonistic to malaria in another manner, viz., that the oxygen they exhale in the atmosphere becomes positively electrified, or, in other words, converted into ozone, the disinfectant powers of which are well known. Dr. Moore thinks that trees act in one, probably in both of these methods on malaria—that they absorb or respire mephitic carbonacious emanations from the earth's surface, and that the oxygen they so plentifully form becomes converted into ozone, for the more perfect destruction of marsh miasm." So much for usefulness of good honest trees. But what we dread most in his country is a low situation—or one situated in a hollow, where water may gather during the rains, and then dry up in September and October; heavy creepers shutting out the pure air of heaven and shutting in defiled air, high walls round compounds, which keep in the exhalations from the ground so that they enter the dwelling in their unmixed impurity, and carelessness about the removal of stable ordure and other nuisances.'"

Monday, October 1.

—The Rev. D. W. Thomas, Principal of the Bareilly Theological School, reports very favourably of the present state of that institution. The majority of the students give satisfaction, and it is hoped that they will take an important part in India's evangelization.

—*Times of India*: "The Bombay Famine Relief Committee, at a meeting held on Thursday last, voted a sum of Rs. 5,000 to the Municipal Commissioner and Mr. Morarjee Goculdas for the removal of refugees now in Bombay from the famine districts to their villages. Numbers of persons were anxious to get back to the districts to work in the fields, the heavy rain having rendered sowing operations possible. On Saturday 400 persons were sent away from the city by the G. I. P. Railway, and yesterday a special train containing 1,400 more was despatched. Each coolie gets a railway ticket on the platform, and from eight annas to a rupee for food for the journey, according to the distance he has to travel. The 1,400 were sent from the Byculla station. Many of them were very feeble and much emaciated; it is doubtful if all of them will live to see the next harvest. The numbers coming into the city from the districts are still considerable—at least 500 a day. Some 35,000 have come to Bombay since the 15th August. The number of those who have left again, amounts in all to about 11,000. It is estimated that some 80,000 refugees, who have come amongst us during the last six months, are still in Bombay. This estimate, large as it is, takes no note of those who came here in the earlier months of the famine."

—*Indian Chr. Herald*: "Mr. Earnest Renan, the author of the 'Life of Jesus,' has just published a new work on the composition of the Gospels. Those who know how, while eulogising Christ, Renan falsified his true character, will be prepared for a similar dealing with the Gospels. E. de. Pressense writing of this new book, says: 'This travesty of the Gospel strikes us with less astonishment when we remember the education received by M. Renan. Born in a superstitious little town of Brittany, he passed long years in the Seminary of S. Sulpice in preparation for the priesthood. Now it is a patent fact that the Catholicism of our day tends increasingly to Mariolatry, and that obliterating the stern and sublime aspect of Christianity, it represents religion under the image of a beautiful young maiden crowned with flowers. It is scarcely strange that M. Renan's conception of Christianity should be of an effeminate type, and that he should invest it with a sort of sensuous beauty altogether different from the true beauty of holiness.' Renan's false, flowery conception of the Gospel began in Romanism, and its end is sentimental scepticism and unbelief.

—Mr. Freeman says in the *Contemporary Review* for Agust last:—

"It must be fully understood that the Turk is not fighting for his own home or his own country. He is fighting for the right to play the tyrant—to play the Turk—in the country and the homes of other men. He his fighting to guard his spoils from their lawful owners. He fights in order that he may keep the power of unrestrained murder, robbery, and outrage over as large a part of the earth's surface as he can. To the fine ladies and gentlemen at Stafford House, and to the Duke who talks in their name, this "seems

a sacred cause." Those who try to put a check upon the doings of men engaged in this sacred cause, are spoken of as "aggressors." The "aggression" of Russia consists in the noble determination of the Russian people that this state of things shall be put an end to, in their determination themselves to spend, and be spent in the glorious work. If by Turkey we mean the lands so marked on the map and the people of those lands, the Russians are not fighting against Turkey, but for Turkey. They fight to free the land of Turkey from the exactions of barbarian tax-gatherers. They fight to free the homes of Turkey from the plunder and difilement of barbarian robbers and ravishers. They fight, in short, to free the land from the barbarian intruder, and to give it back to its own people. May such "aggression" as this ever prosper. It is grievous to us as Englishmen, that Russia should be left to do alone the work which England should have done at her side. But we can none the less feel our hearts beat for those who are doing the work in which we are kept back from sharing. They have drawn the sword in the cause of righteousness; they have jeopardied their lives unto the death to put down the wrong and to uphold the right. And so God bless Holy Russia."

This strain may seem surprising to Englishmen, but we suppose that if they were in the place of the Russians, there would be a good deal of this fervid speech.

—The *Friend of India*: There is a magnificent passage in one of Father Newman's impressive lectures upon the Turk recently republished:—

"The same selfish sensuality, with which they regard the rational creation of God, possesses them in their conduct towards (even) physical nature. They have made the Earth their paramour, and are heartless towards her dishonour and her misery. *The Turk does not deign to legitimize his possession of the soil he has violently seized, or to gain title to it by any sacred tie*, caring for no better right to it than the pirate has to the jurisdiction of the high seas. Let the Turcoman ride up and down Asia Minor or Syria, for a thousand years, how is the trampling of his horse's hoof a possession of those countries, more than a Seythian raid or a Tartar gallop across it? The imperial Osmanli sits and smokes long days in his pavilion without any thought at all of his broad domain, except to despise and to plunder and impoverish its cultivators. And is his title made better thereby, than the Turcoman's, to be heir of Alexander and Seleucus, of the Ptolemies and Massinisse, of Constantine and Justinian? What claim does it give him upon Europe, Asia, and Africa, upon Greece, Palestine and Egypt, that he has frustrated the munificence of nature and demolished the works of man?

—The whole number of miles of railroad in existence in the year 1876, was 183,548. Of these 74,183 miles, or nearly two-fifths, were in the United States. In 1873 there were in the the United Kingdom, 16,082 miles of completed railway.

—A Life of Jesus Christ has been printed in Hindi by C. B. Lewis at the Baptist Mission Press, Calcutta. It is preceded by a harmony of the four Gospels, and consists of a harmonized chronological arrangement of the very words of the Gospels themselves.

Tuesday, October 2.

—*Times of India*: "The prickly pear was found to be a very valuable food for cattle in some districts, both in the Deccan and Madras, and it would be well worth while to get the Guzeratee ryots to feed their cattle upon it. The only apparatus required can be made out of bits of common hoop iron as is practised now in Bellary. One bit sharpened on a stone will do to chop the prickly pear into little pieces about three inches square. Another folded into the likeness of a sugar-tongs will serve to pull out the prickles from the surface of the pear. No other preparation is needed. The cattle may have to be coaxed into eating the unaccustomed food for the first day or two. A little gram flour sprinkled over the pieces of prickly pear will overcome indifference. Afterwards no difficulty will be experienced. The pear is very nutritious and savoury; when boiled it makes a succulent vegetable for the dinner table, not unlike the ordinary pumpkin."

We remember eating the fruit of the prickly pear w[illegible]n Jerusalem. It was a common article of food in Palestine, at that time.

—*Times of India*; Cairo: "Colonel Gordon is at Khartoum. A few weeks ago he made a contract with Messrs. Yarrow and Co., of Poplar, for four steel steamers, of small draft. He intends exploring Lake Albert Nyanza, and the rivers flowing into it. The steamers in question are to be carried as far as possible by water, and are to be composed of several portable pieces, of about 200 lbs. each, and to be put together on arrival at their destination. I understand four thousand coolies are to be employed for the porterage alone. I should like to ask the Khedive's Minister of the Interior if the men thus employed are to be paid.

—The number employed on the Bombay Relief works was last week 218,916 against 241,314 the previous week.

—Grain is now booked to any station on the G. I. P. R.

—*Bombay Gazette*; Bellary, Oct. 1: Three engines and several waggons were smashed on the G. I. P. Railway line yesterday, by a collision between Sholapore and Raichore. Five persons are seriously injured. There was a collision on the Madras line today with the Mail train. No one killed.

Wednesday, October 3.

—*Bombay Gazette*: "The telegram we published yesterday, reporting the discovery of a Hungarian plot for making a raid from Translyvania into Moldavia and cutting the Jassy line of railway, by which alone the Russians can obtain reinforcements for their army in Bulgaria, helps to explain the hesitating action of Austria in relation to the Eastern Question. Dynastic and personal influences, probably incline the Emperor of Austria himself to support the policy of Russia and Germany; hence the formation of the Triple Alliance. But it is at the same time quite plain that the Hungarians sympathize very strongly with the Turks, and that, if Austria came forward openly either to assist Russia or to seize her promised share of the territory of the dismembered Turkish Empire, the Magyars might once more assert their independence and rend in pieces the Austrian Empire."

"Mr. Collett and his engineering staff have already commenced laying out the new line of railway from Ahmedabad to Pahlunpore on the broad gauge, and the first contract of twenty or thirty miles has been let out to a Parsee contractor. It is expected that the line will be finished and open within two years."

—The order for the new Famine policy comes into force immediately. The order granting gratuitous relief is cancelled except as regards the most infirm; in its stead task work is instituted and is to be most rigidly enforced. All works—imperial, provincial, and local, excepting buildings, are to be considered famine works, and are under the charge of the Public Works Department. The task exacted is, that work shall be done on every week day; on Sunday there is no work and no pay. Payments are separately fixed. The stronger men receive the value of one pound of the ordinary quality of grain and eighteen pies in addition. Women receive the value of the same quantity of grain and an additional twelve pies. Children get half the value of the grain and nine pies.

—Private French, of H. M.'s 34th Regiment, who some time ago murdered Private Denton, of the same regiment at Ferozepore, was hanged, at the jail, at Ferozepore, on the morning of the 27th ultimo, in the presence of an escort of the 34th Regiment at that station, and of a concourse of spectators. With him was hanged a native, who also had been convicted of murder.

Thursday, October 4.

—*Bombay Gazette*: "The Russians now occupy a commanding central position with greater numbers—thanks to the co-operation of the Roumanians and the arrival of the Imperial Guard—than the invading army was composed of when it first crossed the Danube; and the Turkish plan of assailing the Russian position has failed at very point. Mehemet Ali is in full retreat towards Shumla. Suleiman Pasha, having already lost 12,000 to 15,000 men in vain attempts to force the Shipka Pass, is still pursuing the same ruinous game, and boasts of blockading the Russian post on three sides, without reflecting, apparently, that his enemy, freed from apprehensions of attack in Bulgaria, can send on reinforcements as quickly as they are wanted from Tirnova to Fort Nicholas; and on the west Osman Pasha, who at one time had it in his power to threaten the destruction of the Russian bridge at Sistova, is now cooped up within the entrenchments of Plevna and condemned to stand on the defensive. It is absurd, in these circumstances, to talk of Turkish victories. The Turks have won no victory yet which amounted to more than a repulse of the invading army; the want of co-operation among their commanders has now brought them back to their old state of inferiority; and, if the Russians had but one general capable of handling effectively their splendid troops, the war might still be ended in one campaign."

—Sir Richard Temple was at Ahmednuggur yesterday.

—The *World*:—"I do not think much of that Russian general who thanked God, in the presence of the *Times* correspondent at Lovatz, when a Turkish shell buried itself in the hill just below him, having always been taught that an officer should set an example of not seeming to see that he is under fire."

There is a command, "In every thing give thanks," and the general perhaps remembered it.

—*Bombay Gazette*: "We regret to record the death of the Rev. T. L. Wells, B. A., of the Irish Presbyterian Mission, which took place on Sunday last at the Surat Mission-house. He was in vigorous health shortly before his death, which was comparatively sudden, being caused by an attack of brain-fever. He had made many friends in Rajkote, Ahmedabad, and Surat, where he was very popular and much esteemed. He was also the Superintendent of the Surat Mission School, which had, owing to the excellence of his instruction, occasionally several succesful candidates at the University entrance examinations. He rendered also good service to the cause of Anglo-Gujrati education by his useful series of books called "Bhashanter Path Mala," which have the merit of facilitating the efforts of beginners in English composition. The deceased has left a wife and five little children. His funeral was attended by a considerable number of European and native gentlemen, by whom he was greatly esteemed."

—We have been favoured with a copy of the *Indian Travellers' Guide* for October, with coloured map, published at the *Bombay Gazette* office, price 8 annas.

—*Overland Mail*, Sept. 14: On Sept. 8 the men of the 19th Hussars at the Curragh Camp, were purposely late for the twelve o'clock parade, and in consequence of this the colonel commanding ordered a foot parade at two o'clock. The men were told this when at dinner, and immediately said they would not go, and rushed out of the camp in a body. Infantry picquets and Col. Forbes's constabulary were sent after them. On being surrounded by the picquets at Suncroft, a little village about three miles off, they held out white handkerchiefs as a sign of truce, saying they would not be taken prisoners, but would march back quietly with their own officer, Capt. Welch, who had now arrived on the scene. They only wanted a full and strict inquiry into the military severity of one of the officers of the regiment. They then were brought quietly into camp, and over seventy-five placed under arrest. They will be tried by a general court-martial.

At a meeting of the Glasgow Presbytery, on Sept 11, the Rev. Fergus Ferguson answered the questions regarding the Confessions of Faith which he was asked to do at a previous meeting. He adhered to his statement that the Confession was not in harmony with the Word of God. In prefacing his answer, he said:—

There is one point of view from which I deeply deplore the occurence of proceedings such as these, and that is the effect they are likely to have in chilling and repelling many earnest and able minds both within and without the Church. Few things are more sickening than the spectacle of these perpetual wranglings over the most sacred of all subjects, and in my opinion they never would occur but for the existence of a state of matters which it is the design of the movement for dotrinal reform altogether to abolish. It seems to me that all these misunderstandings originated in two causes which we are perfectly able to remove. The first is a false relation of the Church to the creed, and the second is a false idea as to what the creed itself is. The relation of the Church to the creed is the same as that of the individual to his personal convictions. He ought to give expression to his convictions, and the expression which he does give ought to be in perfect harmony with the convictions themselves; and if that is also the law of the relation of the Church to the creed, then the Confession ought at every moment to be a perfect expression of the living faith of the Church. But the Confession is not at this moment a perfect expression of the living faith of the Church, and therefore I think it ought to be set aside and a confession put in its place, which is in a perfect sense the confession of the faith of the Church.

—The soul of the late Emperor of France is, it would appear, not yet at peace. The Empress Eugénie and Prince Louis Napoleon, who are now staying at Cowes, attended, on Sept. 10, a mass said at Her Majesty's special request for the soul of the late Emperor.

"A most lamentable accident occurred on the Lyskamm on Thursday last. Two English barristers, William Arnold Lewis and Noel Paterson, with their three guides (Nicolas Johann, and Peter Joseph Knubel), all lost their lives, being precipitated a distance of several thousand feet.

What is the astonishment of the discoverers of satellites for Mars to find the following passage from "Gulliver's Travels" set before them. So long ago as 1727 "the witty Dean" related the wonderful discoveries of the Laputan astronomers.

They (the Laputans) have likewise discovered two lesser stars, or satellites, which revolve about Mars, whereof the innermost is distant from the centre of the primary planet exactly three of his diameters, and the outermost, five; the former revolves in the space of ten hours, and the latter in 21½, so that the squares of these periodical times are very nearly in the same proportion with the cubes of their distance from the centre of Mars, which evidently shows them to be governed by the same law of gravitation that influences the other heavenly bodies.

—*N. Y. Evangelist*: "The new Edison's Singing Telephone, which has recently been heard at Cape May and Long Branch, has just been tested at the Western Union building over a loop of wire extending to Hartford and back, 240 miles. It is now proposed to give a concert in Saratoga with the singers in this city, 200 miles away."

—Dr. Mason, an American Missionary, has written a book on Burmah, of which the *Evangelist* says: "No pretensions are made in this work to completeness. It is not a book composed in the luxury of literary leisure, but a collection of Notes [What is here so modestly called Notes, is an octavo of over 900 pages.] which I have been making during the twenty years of my residence in this country, in the corners of my time that would otherwise have been wasted. Often to forget my weariness when travelling, when it has been necessary to bivouac in the jungles: while the Karens have been seeking fuel for their night-fires, or angling for their suppers in the streams; I have occupied myself with analyzing the flowers that were blooming around my couch; or examining the fish that were caught; or an occasional reptile, insect, or bird, that attracted my attention. With such occupations I have brightened many a solitary hour; and often has the most unpromising situation proved fruitful in interest; for 'the barren heath, with its mosses, lichens, and insects, its stunted shrubs and pale flowers, becomes a paradise under the eye of observation; and to the genuine thinker the sandy beach and the arid wild are full of wonders.'"

—Same: The astronomers at the Naval Observatory at Washington, announce that Prof. Hall has discovered one satellite and probably two, to the planet Mars, thus making one of the three or four chief astronomical discoveries of the century. Aug. 20th Admiral John Rogers officially reported to the Secretary of the Navy the following as to the discovery of the satellites of Mars: That the planet has been found to have at least two satellites. Prof. Hall, by examining his note-book, finds the first satellite was seen Aug. 11, but as he had not then the opportunity to watch the planet's motions, it was not recognized as a satellite until the 16th. On that night, while Prof. Hall was scanning the heavens, about eleven o'clock he again noticed a very small star following Mars at a distance of a few seconds. Two hours later he looked again, and was surprised to find that the star seemed to be still following the planet. As the distance had not increased, while the planet was moving away at the rate of fifteen seconds an hour, he made a careful series of measures, which showed that the satellite was eighty seconds from the planet. An hour later it was still there, but Mr. Hall made no further observation, hardly crediting the great discovery he had made. He communicated the results of his observations to Prof. Newcomb, and the latter made a rough calculation that if the star was a satellite, it would make the revolution of the planet in one day and eight hours, or thereabouts. The astronomers watched for it on the following (Friday) night, and true to the calculations, it appeared from behind the planet towards morning. Furthere observation Saturday night verified the previous observations, and showed that the first satellite was probably accompanied by another. Scientific authorities at Washington regard this as ranking among the greatest telescopic discoveries of the century, the only two which exceed it being that of the asteroid group in 1801, and of the planet Neptune in 1846. Prof. Hall, the fortunate discoverer of the satellite, has been attached to the Observatory since 1862. Prof. Jos. Henry makes the following official announcement of the discovery: "Two satellites of Mars have been discovered by Hall at Washington. First, elongation west, Aug. 18, eleven hours, Washington time. Distance, eighty seconds; period, thirty hours. Distance of second, fifty seconds." The second satellite was discovered Aug. 17, and appears quite as bright as the first.

Friday, October 5.

—*Bombay Guzette*, Lahore, 4: "The Afreedees and Jowakies have captured a small town, but were driven out by a force from Kohat with loss of several men. The hill tribes and Afghans are reported to be in a high state of excitement. The 32nd Pioneers (Guides) and two mountain guns are to reinforce the troops at Quetta."

—Copious rains have fallen this week in many parts of this Presidency.

—The drought in the North-West Provinces has already greatly affected the grain trade of Central India. The northern demands for grain, combined with the improved prospects in Madras, have caused a complete stoppage of the despatches of grain from Jubbulpore and the Nerbudda Valley towards Madras. Large supplies of grain are reaching Madras by sea.

—The rebellion in Japan is crushed.

—Deaths last week, 712. By remittent fever 222.

—Rev. Mr. Hitchcock, Am. missionary, writes from Constantinople, July 5, after visiting Bardezag and the region near Nicomedia: "We found the whole region in a state of terror, in fear of the Circassians. For eight days all business was suspended at Abadazar, the shops shut, just before the departure of several hundred Circassian troops. And while we were there and at the villages, business was just being resumed with great caution. The great object of the Circassians was to get horses, but they took money, clothes, tobacco, blankets, everything in fact that they could carry with them, or leave to their families. And the government winked at it all; in fact permitted it. In this way horses are obtained for the cavalry! Another company are going next week or the week after, and the same things are expected to be repeated. There is little hope of anything being done to stop these things. Indeed I find here, on my return, the streets filled with Circassians and others of like character, and they are doing the same things here. A horse worth £30 was taken from a man on the upper bridge in broad day! It is not prudent to go outside the city limits. The government cannot control these fellows, and we may be as bad off as the villages soon.

—*Times of India*: "The Bishop yesterday was much better, and the fever is gradually leaving him. The doctors hope His Lordship will be able to proceed by sea to Aden on Monday next."

Selections.

THE HOPE OF THE COMING.

BY MRS. PENNEFATHER.

(From Notes of the Bible Subject at a Tuesday Prayer Meeting.)

"*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*"—Acts i. 2.

These are very familiar words, and such as we could ill spare from the treasury of Holy Writ. It seems as if every syllable was distinctly given with a view to set before us the "blessed hope" to which they point in the utmost simplicity of expression.

Two things, amongst others, appear specially marked in connection with the sending of the message—first, the *kindness* of the Master; and second, the *obedience* of the servants. It was at a moment when we may well suppose the thousands and ten thousands of angels were assembled to welcome back their Lord to the throne of heaven, rejoicing to do Him homage. It was then that two of them were told off to comfort the sorrowing disciples, and these two were willing to leave the exulting throng, and come down to earth to do the little service appointed them. If we, dear friends, could have been present on such a grand occasion, it is more than probable that we should have thought it a poor thing to leave that glorious pageant for the sake of comforting a few desolate ones standing on the Mount of Olives; but the angels are before us here as God's ministers, who do His pleasure, hearkening unto the voice of His word. Whenever I read this account, I feel *how kind* it was of Jesus to think of His disciples at such a moment of joy to Himself. The eleven were not only losing the companionship of their beloved Master, but they may well have been filled with consternation, in the prospect of coming danger, as they saw Him depart from them; and this came as a message of sympathy, a voice of consolation. It proved to them that He who had never forsaken them in the path of His sorrow would not forget them in the transport of His joy, and so emphatic is the language that it must be intended as a word of distinct comfort to all who with them are looking steadfastly towards heaven, with the longing to see Jesus.

"This *same* Jesus." When the Saviour shall come again, He shall be the same Lord who on earth was known and loved. In the forty days of resurrection, He proved Himself to His disciples to be the tender Friend with whom they had companied in the days when He went in and out among them. True, He was changed—the body of His humiliation had given place to the glorious resurrection body; but precious assurance was given that He was *the man* Christ Jesus, who knew them by name, and touched them with human sympathy no less than with Divine power. "This *same* Jesus," tender, true, faithful, powerful, sympathizing—just as He was before He was taken up—shall *so* come *in like manner* as ye have seen Him go.

If we want to know how He shall come, we must study how He went. The "forty days" were over, and the disciples, who had known and seen and listened to Him in the days of His flesh, were standing with Him now—when a cloud received Him out of their sight. If we compare some other parts of Scripture, we may gather a few more particulars of this great event. In Psalm xlvii., which I suppose refers to the Lord's ascension, we read, "God is gone up *with a shout*." Perhaps this shout was not audible on earth; we do not know whether the disciple heard it, or whether it was uttered only within the hearing of the heavenly host, far above the first heaven. Certainly the angels round about Him were cognisant of it. And when He comes again there shall be "a shout" (we read of it in 1 Thess. iv.), the voice of the archangel and the trump of God. It may help us in considering this subject to remember that three "heavens" are spoken of in Scripture—the first heaven, the heaven of clouds; the second, the heaven of stars; the third, the heaven of heavens, where God dwells, and where His Throne is. I suppose, when the Lord appears again, He will descend through the heaven of stars to the heaven of clouds, and there receive His people to Himself, for we read that we shall be caught up to meet the Lord in the air, and when He shall come, He will *bring* His saints with Him.

He went up *in a cloud*, and "behold He cometh with clouds." with literal "clouds," and with a cloud of angels. He ascended from the Mount of Olives, and the first place that His blessed feet shall touch will be Olivet. He went up in the act of blessing His disciples, He will come back as the High Priest in the attitude of blessing.

All these are very simple characteristics, on which our minds may dwell as we keep our eye fixed on "the glorious promise" of His appearing. Any system of interpretation that takes it away from the Church as "a blessed *hope*," or weakens its practical import, does harm. When Christians are either regarding intervening prophecy as subject-matter for curious speculation or fanciful ingenuity, or, on the other hand, putting off the thought of the Coming because so much to them seems unfulfilled, there is danger of forgetting that it is intended to be "a *hope*," and to be looked for as "a *blessed* hope." Perplexities will occur in every system of interpretation, but there is no uncertainty in the glorious fact that the Church is to "*wait* for her Lord from heaven." All that is said about it in God's Word balances itself as only Scripture can do so as to become a practical power to every believing soul.

There is a beautiful touch in the account of the death of Stephen, when the words "steadfastly looking" are again used, with a slight difference of expression. It is said of the disciples that they looked *towards* heaven. Stephen is said to have been looking up steadfastly *into* heaven. "He saw," we read, "the glory of God, and Jesus standing on the right hand of God." Standing, as it has been supposed, to receive the spirit of His faithful martyr. It was permitted to him to see through the clouds which hid Him from the eyes of "the eleven," and the Holy Ghost has recorded it for the further comfort of the waiting Church.

We gather also from this passage that there is a knowledge we may *not* have, and learn that the *time* is beyond our reach, whilst the *manner* is plainly set before us. We are very fond of *dates*, and I dare say the disciples were also. It is evident they wanted some definite information before the Lord went away, and so they came and asked Him, not simply "Lord wilt Thou," "but wilt Thou *at this time* restore the kingdom to Israel?" And what was the answer? "It is *not for you* to know the *times* and the *seasons* which the Father hath put in his own power; but it is for you to receive power to do the work that lies between you and that day of restitution. You shall have all power through the teaching of the Holy Ghost for all you will have to do, and you shall be witnesses unto Me."

Then followed the comfort which the two messengers were charged to bring—the comfort that told

them very plainly they should not be disappointed in looking for *their king*, however "the times and seasons" of the kingdom were hidden from them. No doubt, when the power of the Spirit is in the Church, and GOD's people are living and walking in it, there will be increasing discernment of prophetical truth and of the events which are "signs" of the Coming; but let the servants ever keep their eye upon it as "a blessed hope," a motive for diligence. Let them be so working and watching for "that day," that they shall be ready to welcome their Lord immediately, and the cry, "Behold the Bridegroom cometh," shall be to them a sound of unutterable joy. The position of the Church is to be, as it were, standing at the window. It is the instinct of hope to wait and watch; and they who are in this attitude will see the first sign of the Lord's approach. To be doing the work He has given us to do, and looking for our returning King, is the practical result of belief in the Second Coming, and it has a wondrously separating power. If the thought, "I'm just waiting for My Master," be present to the mind, it will keep from worldliness and excite to holy diligence. You cannot see a person wait for Jesus and be careless. Jesus has left with us the charge, "Let your witness be very distinct and very bright while I am away;" and He seems to say, "Do not think so much of the *when* as the glorious certainty of my coming." The reason why the Church has gone into speculation is because the enemy will do anything to draw the heart away from Jesus Himself, and from the practical power of a sanctifying truth.

If we would joyfully and lovingly anticipate this same Jesus, should we not pray "That I may know Him," longing ever for a deeper acquaintance with a personal, living Saviour? In the hope of His coming, we and He are in sympathy. He is "expecting," waiting for the elect Church to be gathered, for the sheep to be brought into the fold; and so are we. Every one of the "poor ones" we are instrumental in saving, every prodigal recovered from the far country, is a step in the way of its advance.

A Master, absent in body and yet by His Spirit present, and working in the Church—a Master coming for the Church, which he has committed to the Spirit's keeping—such is Jesus as revealed in His Word. His felt presence is our great joy—His coming the great hope of our life. It carries us over rough places as nothing else can,—it is an unspeakable strength to those who live in the power of it.—*(Woman's Work.)*

THE TERCENTENARY OF THE MASSACRE OF ST. BARTHOLOMEW—"THE FESTIVAL OF BLOOD."

"I saw the woman drunken with the blood of the saints." (Rev. xvii. 6.)

THREE hundred and five years ago to-day (August 24th, 1572,) at three o'clock in the morning, a tragedy occurred which it makes one's blood run cold to remember, but which ought not to be forgotten.

It was one of those calm and lovely nights which are not unfrequent in the early autumn of France. A soft breeze passed over the gardens of the Louvre, and the silent stars looked down on what might have seemed a land of peace. But shortly after midnight, bands of armed men had been mustering, each wearing a piece of white linen on his arm, a white cross on his cap, and the image of the Virgin Mary round his neck—mustering for the massacre of the Protestants of Paris, by command of the hierarchy of Rome, and to be rewarded for the crime with the property of the slain. At the window of his palace stood Charles the Ninth of France, his mother Catherine abetting his stupendous crime. Suddenly a pistol shot was fired. Instantly the great bell of one of the churches tolled, and then all the other churches rolled forth the signal of destruction. Armed men sprang from their hiding places, and, as they rushed along the streets, shouted, "Kill! kill! death to the Huguenots!" and soon the clang of the bells, the clatter of arms, the tramp of assassins, the shrieks of the dying, mingled in one long, fierce, terrific confusion. The officers of the palace, as they rapidly drove through the streets, cheered on the soldiers with the cry, "Kill every one of them; it is the order of the king." The work of destruction was begun in many parts of the city at the same moment. "Open by command of the king," was the loud shout of the murderers. The unsuspecting Protestants hastened to obey, and were at once cut down. Others, as they raised their windows to see who called them at that hour of the night, were shot; while many, as it was the early morning of the Lord's Day, took the tolling of the bells as the call to early prayers. Happy were they who were surprised in their sleep, and who were smitten as they quietly reposed on their beds. Their sufferings were short, while others had their pangs prolonged for hours.

Tumults and shrieks increased until they deepened into one terrible groan. Pursued on all sides, they were tracked like the poor deer, or driven to the slaughter as a flock of sheep. Death was everywhere—in their beds, on the housetops, on the water, and on the land—in the palace and in the humblest dwelling. Every spot was a place of slaughter. Through street, and lane, and quay, and causeway, the air rang with yells and curses, pistol-shots, and crashing windows; the roadways were strewn with mangled bodies, the doors were blocked by the dead and dying. From garret, closet, roof, or stable, crouching creatures were torn shrieking out, and stabbed and hacked at. Boys practised their hands by strangling babies in their cradles, and headless bodies were trailed along the *trottos*.

Many, bound hand and foot, were thrown off the bridges. One man was seen tossing two little children into the water as carelessly as if they had been blind kittens, a group of children nine or ten years old, got possession of an innocent babe, too young to walk or talk, and they tied a rope round its neck and dragged it about the streets, their elders permitting and even applauding. The assassins spared not the aged, nor women, nor the very babes. With savage joy they threw the bodies out of the houses, so that there was scarcely a street or lane but was strewn with the dead; and priests, carrying aloft the symbol of salvation, incited the multitudes to fresh deeds of violence.

Marshal Tavannes rode through the streets with dripping sword, shouting, "Kill! kill! Bloodletting is as good in August as in May." And this wretched man actually believed that he was doing God service; for when on his death-bed, he made a general confession of his sins, and his son, expressing surprise that he omitted from the catalogue the murders of St. Bartholomew, was answered by: "I look upon that as a meritorious action, which ought to atone for all the sins of my life!" All Catholic Paris was at work, frenzied in its horrid zeal—men, women, and children striving which should be foremost in the pious business. Thus, from morning to night, on *the Lord's Day*, this awful slaughter continued, until darkness put an end to the work of blood.

For eight days the massacre went on, until thousands had fallen in Paris by the sword, the spear, and the bullet. The crime of Paris was repeated in various towns of France; and for thirty days holy men and women, and innocent babes, were mercilessly put to death.

Charles IX. had two medals struck, one of them representing the king sitting on the throne and trampling on corpses. On the 27th August, the metropolitan bishop ordered a solemn procession for the following Sunday to thank God for this happy beginning. This procession was continued in Paris for twenty years.

When Philip II. of Spain heard the news, nothing could exceed his satisfaction: he declared that no sovereign except Charles deserved the title of "Most Christian King," and the reception of the news, he said, was "one of the greatest pleasures he had ever known."

But how were the tidings of this wholesale massacre received at Rome? The Pope joyfully cried out, "Good news! good news!" and hastened to send King Charles the "Golden Rose." "God be praised!" exclaimed the cardinal; "the King of France has kept his promise to me." The bearer of the intelligence was rewarded with a thousand pieces of gold. The Pope went in grand procession to High Mass performed with extraordinary splendour and magnificence, and offered up thanks to God for the "uprooting of the heretics." An oration was delivered; a jubilee was published; salvoes of artillery thundered from the ramparts of St. Angelo. Bonfires were kindled; the streets were illuminated; fireworks were discharged. A medal was struck in commemoration of the event, and in token of the Pope's appreciation, with the legend, "Ugonotorum Strages."—the massacre of the Huguenots! A cardinal was dispatched to the King of France on a special embassy of congratulation and of gratitude; and, at a later date, Charles was publicly applauded by the cardinal of Lorraine for his "holy dissimulation!"

But England's heart stood still with horror when the tidings reached her shores. For some days the queen refused to receive the French ambassador, and when at length he was admitted to the presence of Elizabeth, she spurned his apologies with contempt; the ladies and courtiers were all clad in deep mourning; and Lord Burleigh told the envoy that "the Paris massacre was the most horrible crime which had been committed since the crucifixion of Christ. It was a deed of unexampled infamy." In Germany the sense of the horror was hardly less than in England.

In less than two years after the "Red Bartholomew," Charles himself paid the debt of nature, at the early age of twenty-four. He died of a dreadful and mysterious malady, literally bathed in blood—every pore of his body exuding a sanguinary fluid; also he spat and vomited blood, and suffered dreadful torments in the paroxysms of his strange disorder.

Despite all priestly sophistry and consolation, he could not rid himself of the mental torture which was the natural result of his crime. He told his surgeon, "Every moment, whether asleep or awake, visions of murdered corpses, covered with blood, and hideous to the sight, haunt me!" "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (Luke xvii. 1). "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. xviii. 21).

J. G.

The Law of Love.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. v. 44).

FEARING THE LIGHT.

The antagonism of the Roman Church to the education of the people was forcibly illustrated at the Caxton Celebration in London, by the reading of the following extract from Lord Herbert's History of Henry VIII. It is among the reasons urged by the famous Cardinal Woolsey upon Pope Clement VIII., for "throwing down a few superfluous Monasteries in England":

"That his Holiness could not be ignorant what diverse effect the new invention of Printing had produced. For as it had brought in and restored books and learning so together it hath been the occasion of those sects and schisms which daily appeared in this world, but chiefly in Germany, where men begin now to call in question the present faith and tenets of the Church, and to examine how far religion is departed from its primitive institution. And that which was particularly to be lamented, they had exhorted lay and ordinary men to read the Scriptures and pray in their vulgar tongue. That, If this were suffered, besides all other dangers, the common people at last might come to believe that there was not so much use of the clergy. For if men were persuaded once they could make their own way to God, and ordinary language might pierce heaven, as well as Latin, how much would the authority of the Mass fall. How prejudicial might this prove unto all our ecclesiastical orders."

TELEGRAPHIC NEWS.

Vienna, Sept. 28th: The President of the Austrian Council of Minister, in reply to a question put in the Chamber of Deputies, said that the policy of Austria would continue to be one of strict neutrality.—Mehemet Pasha is falling back upon the river Kara Lom owing to the massing of Russian troops on the river Lom.—The weather continues bad, rendering the transport of supplies very difficult, the roads being impassable for heavy vehicles.—The Roumanian troops made an unsuccessful attempt to carry the second redoubt at Grivitza on the 25th instant.—Suleiman Pasha, in pursuance of orders received from the Seraskirot, will co-operate with Mehemet Pasha in attacking Biela, and has sent a force to threaten Elena, which is garrisoned by 2,000 Russian troops, whom the Turks attacked and completely defeated, and afterwards returned to camp.

London, 29th: Latest advices from the seat of war in Asiatic Turkey, state that on the 22nd instant, a severely contested engagement, which lasted for nine hours, took place between the force under Ismail Pacha and that under General Tergukassow. The result was indecisive, both sides maintaining their positions. The Russian loss was 300 men, whilst that of the Turks was only 45.—Replying to a question in the Hungarian Chamber of Deputies, the President of the Council of Ministers, said that the triple alliance, *i. e.*, between the Czar and the Emperors of Germany and Austria, involved no obligations in connection with the Eastern Question.—Chefket Pacha, who was marching to the relief of Plevna, at the head of 30,000 men drawn from Asiatic Turkey, is constructing entrenchments before Orolanie (? Orkani), midway between Sophia and Plevna.—Russia has asked permission of the Porte to transport timber across the Danube for the purpose of building hospitals. The Prote before granting its sanction is desirous of knowing whether the timber will be used for the purpose stated, and not for sheltering the Russian soldiers.—Advices from the seat of war in Turkey, state

Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

that there are signs of an early and severe winter, and that two inches of snow have already fallen in the Schipka Pass, It is believed that the campaign in Bulgaria is virtually ended.—During the winter it is the intention of the Russians to remain strongly entrenched in their actual positions, and possibly they may abandon Tirnova altogether.

October 1st : The Porte has refused to grant permission to the Russians to transport timber across the Danube for the ostensible purpose of building hospitals.—A seizure of arms has taken place in Transylvania which were destined for the irruption of a force of 4,000 men over the mountains to destroy the Jassy line of railway and thus cut the line of communication. Klapka has disavowed any connection with the movement, which, he says, he deprecates.—Suleimon Pacha telegraphs that, owing to a bombardment on three sides, the Russian positions in the Schipka Pass are becoming critical.—The Revenue for the Quarter shows a decrease of £110,000

2nd : It is semi-officially stated that Russia refuses to entertain proposals for peace under the present circumstances, and is firmly determined to prosecute her military operations against Turkey. General Todtleben has been appointed Chief of the Staff of the Roumanian army at Plevna, where it is intended to erect regular siege works. Fifty thousand men of the Russian Imperial Guard have arrived at Popkoi and occupied the place. A Russian official despatch, dated 27th September, states that Ismail Pasha unsuccessfully attacked the force under the command of General Tergukasow, and was defeated with very heavy loss. The Russian loss in the engagement was 176. A despatch received from Ahmed Mukhtar Pasha states that several battalions of Russian troops crossed the Kars river from Ardahan, but he attaked and completely defeated them.

3rd : A despatch has been received from Ahmed Mukhtar Pacha, dated 1st instant, in which he states he has gained a complete victory over 10,000 Russians at Nedjevan. The engagement lasted five hours, and the Russians were eventually driven beyond the frontier with a loss of 400 men.—Osman Pacha telegraphs that the Russians are bombarding continuously to the eastward of Plevna.—A Russian official despatch states that the insurrection in the Caucasus has been almost suppressed.—The Mansion House fund for the relief of the famine in India amounts to £300,000 —Ahmed Mukhtar Pacha and Osman Pacha have been created Ghazis by the Sultan.—A Russian reconnaisance of 6,000 men has been made from Kustendji, and having withstood repeated charges from the enemy's cavalry approached the town of Bazardjik, which finding strongly entrenched the force returned.—According to a Russian official despatch a widespread insurrection has broken out in Daghestan, which has, however, been snppressed, the insurgents having been completely defeated and dispersed.—The different scientific bodies having made representations to the Privy Council respecting the researches of Dr. Hunder in connection with the sun spots, the Marquis of Salisbury has sanctioned grants for similar observations to be made in England, and for a daily solar photograph to be taken in India.—Madame *Titiens is dead* —The Chartered Mercantile Bank of India, London, and China pays a dividend of 4 per cent for the half year.

5th : Raouf Pasha has been appointed Commander-in-Chief of the Turkish Army in the Balkans in place of Suleiman Pasha, who takes command of the Army of the Danube, Mehemet Pasha having been recalled—According to a Turkish official despatch, a great battle was proceeding near Alexandropol on the 2nd instant, which was apparently favourable to the Turks.—The *Daily News'* correspondent, describing the battle, says the Russian army, under the command of the Grand Duke Michael, made a general attack upon Amed Mukhtar Pasha's force, and succeeded in carrying the entrenchments which were the key to his position; the further advance of the Russians, who bivouacked on the position they had conquered was, however, checked. The Russian loss was 1,500 men. The fighting was recommenced on the following morning. OBITUARY.—Major General Lousada Barrow.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, October 1st :

For Southampton.—Mr Harris's sister and infant, Major H R Ross, Mr George Herwey, Mrs White and child, Mrs Scott and two children, Mr Lindsley, Mrs R Curtis, Mr H Tetty, Mrs Grice and two infants, Mr W Burff, Mr Geo Heron, and Lieut Sturt BSC.

For Brindisi.—The Hon A G and Mrs Macphers n, Sir W Merewether, K C S I, a gentleman, Mr Kennedy, and Sir Wm Herschel.

For Venice.—Capt J Colledge, Mr and Mrs Brierley, Surgeon W Fry, Mr Ameer Ali, Mr R E Bickerdike, Capt Larminie and Mr A Ahmed.

Per Str. *Persia*, Oct. 1st :

For Genoa.—Mr G W Conray, Mrs Conray, Miss Conray, Captain E M Larminie, Mr Leicester, and Major W T Baker.

For Naples —Mrs DeLima, two infants, and Mrs Dega.

For Suez.—Mrs Schultz, and Master Schultz.

Per Str. *Macedonia*, Sept. 28th, for Liverpool :

—Mr E L Dunlop, Miss A Little, Rev and Mrs Horsfall and three children, Mrs Phipps, Mr Keane, and Capt B G Humfrey.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 3rd :

From Southampton.—Miss Watson, Mr W E Brooks, Mr and Mrs G Turner, Mrs Norman, Mr E J Shalford, Mrs L B Hole, Mr T P Clarke, Mr J Lees, Mr J Apps, Mr R J Thomson, Mr A Shaw, Mr J Brice, Mr P Spraggan, Mr A Facer, Mr T Ashworth, Mr W Malcolme and Mr J Ferrier.

From Gibraltar.—Mr J Charteris.
From Venice.—Mr A Cumming, Mr G F Alick, and Mr J Lowther.
From Ancona.—Mr R D Seddding.
From Brindisi,—Mr T B Stoney, Mr J Boeming, Rev Pym, Mr M R Angelo, and Mr H Egar and brother,
From Suez,—Mr E D Berard,
From Aden,—Col and Mrs Faulkner, and Mr Thos Baker,

Per Str. *Trentham Hall*, from Liverpool, Sept. 28 :

—Mr R Robert, Mr D Coreduff, Mr J E Ettlinger, Capt and Mrs Hammond and infant, Capt and Mr Maxwell and infant, Lieut. and Mrs Monague James, Miss K Carter, Mrs John Hammett, Miss R Irvine, Lieut S. Apthorpe, Mr Mooloowalla, Mr Jugawalla, Mr Pestonjee Bezonjee, and Mr. W. Holden.

Domestic Occurrences.

MARRIAGE.

KHISTY—DHOOMAL—October 3rd at Mission Church Sharanpur (Nasik) by the Rev. C. T. Schwartz, C. M. S. Yeshwant Rao Head-Master, Sharanpur High School to Martha daughter of the late Mr. Godaji Ramjee of Nasik.

DEATH.

DANGERFIELD—September 26th, at Munmar, Frances Emily daughter of Edward Dangerfield.

"BOMBAY GUARDIAN."

Subscriptions received from 29th Sept. to 6th Oct, 1877 at the new rate.

A. S. Malhar 22nd October 1877, As. 8 ; G. Kittredge, 22nd July 1878, Rs 5; J. F. Crisp, 31st October 1877, As. 8 ; P Myatt, 30th April 1878, Rs. 7-10; J. N. C. Beyts, 17th February 1878, Rs. 6-8 ; Rev. R. A. Hume, 1st November 1877, Rs 7-10; F. Geo Davidson, 9th November 1877, Rs. 1 ; Genaral James Devine, 6th October 1878, Rs 7-10; J. Powell, 31st December 1877, Rs, 15 4 ; Private G. Venn, 8th Dec. 1877, Rs, 1-14-6 ; Lieut. G. C. Dobbs, 7th May 1878, Rs 5 ; Dr. Geo. Sinclare, 22nd May 1878, Rs. 10.

Advertisements.

THE Gospel of Luke, 12mo., in Marathi and English in parallel Columns, stiff paper cover, useful for English speaking natives, can be had for four annas per copy at the Bible Society's Depository on the verge of the Esplanade, Bombay,

A NEVER-FAILING REMEDY
FOR LIVER COMPLAINTS.
DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite. promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona,

N B —The Trade supplied on most liberal terms.

BOMBAY TRACT AND BOOK SOCIETY.

The ANNOTATED NEW TESTAMENT IN MARATHI, edited by Mr. Baba Pudmanji, is now published, and may be had at the following prices, viz :—

Vol. I containing the Gospels @	Rs.	1	0	0
„ II „ Acts to Revelation @	„	1	4	0
Or the 2 Vols in one :—				
Half-bound Common leather, cloth side	„	2	0	0
„ „ Morocco, sprinkled edges and cloth sides.....	„	4	0	0
Full bound Morocco, gilt edges, antique style	„	8	0	0

This work has been prepared at great cost, and will be found specially valuable for Native Christians.

Apply to The Superintendent,
Bombay Tract and Book Society.

HOUSE OF HOPE.

THIS Home at Mazagon is supported by public contributions. It is now in need of funds. Address Mrs. Raitt, Falkland Road Hall Bombay.

SARSAPARILLA.
WILKINSON'S ESSENCE OR FLUID EXTRACT OF
RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER, DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA, soon find relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness.

"We cannot speak too highly of it" *Lancet*

"We recommend your *Red Jamaica Sarsaparilla*."—*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course"—*Sir R Martin*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety or fatigue, a dose or two animates me"

"Your *Essence of Red Jamaica Sarsaparilla* CURED me of a Torpid Liver after all other remedies failed." *Earl of Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless and injurious preparations are offered to the Public See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S
BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S
COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY
THOS. WILKINSON, 270, Regent St., London.
AGENTS. BATHGATE & CO
SMITH, STANISTREET AND CO.,
GOBIND CHUNDER DUTT AND CO., CALCUTTA,
and all respectable Firms in India.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PARELL ROAD.

Head Master—Mr. JAMES McDONALD;
Head Mistress—MRS. McDONALD; } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

D. C. BOYD;
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs. McDonald, and by Mr. and Mrs. Smeaton.
Bombay, December, 1878.

BOMBAY GUARDIAN.
PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum ; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, 53, Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada BOMBAY.